

A SERIOUS and AFFECTIONATE

ADDRESS

To the PEOPLE called

QUAKERS;

CONTAINING

Some REMARKS on the present State of that People, and some seasonable ADVICE relating thereto; with EXHORTATIONS to the Gay and Unstable amongst them; to seek the LORD before it to be too late.

By JOHN FRY. K

Rev. ii. 2, 3, 4, 5; *I know thy Works, and thy Labour, and thy Patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are Apostles, and are not, and hast found them Liers; and hast born, and hast Patience, and for my Name's Sake hast laboured, and hast not fainted: Nevertheless, I have somewhat against thee, because thou hast left thy first Love. Remember therefore from whence thou art fallen, and repent, and do thy first Works, or else I will come unto thee quickly, and remove thy Candlestick out of his Place, except thou repent.*

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TO THE ORDER OF THE
TREASURER OF THE
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FOR THE PAYMENT OF
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TO THE ORDER OF
THE UNITED STATES

AT THE TREASURY DEPARTMENT
WASHINGTON, D. C.
THIS 18TH DAY OF NOVEMBER
1892

TO FRIENDS

In the Kingdom of *IRELAND*, at their
National Half-Year's Meeting to be held
at *DUBLIN*, in the 11th Month 1767.

DEAR FRIENDS,

IN the Salutation of true Brotherly Love, in the
unchangeable Truth I salute you; having since my
return from your Nation, had you very nearly and
affectionately in my Remembrance, with earnest
Breathings in secret, to the GOD and Fountain of all
our Mercies, for your Growth, and Preservation there-
in; And that as you have been favour'd with the
clear Manifestations of Divine Light, in the Secret of
your Hearts, which has discover'd the Infirmities of
Nature, and the Necessity of Redemption from the
Corruptions thereof, you may by a diligent Regard
to, and Attention upon that Holy Principle, of Light
and Life; daily perceive all the deceitful Workings of
Satan, and happily escape his Temptations, by being
daily more and more, enabled to see in that Light,
how artfully he suits them, to the natural Inclination
of poor frail Man; in order to lead him into a State
of Death, Darkneſs, and Separation from GOD.

Every pleasing and delightful Enjoyment therefore,
in this uncertain State of Existence, which are of an
entangling Nature, and leads the Mind out, from a
pure, holy, ſingle Watching in the Light, for the

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farther Manifestations of the Spirit, ought to be rejected, and turned from; by taking up a daily Cross to these Things, 'till the Will and Desire for all undue Gratifications, be wholly crucified, and slain, and such obedient Souls become thereby humble Followers, of the crucified Saviour, (inwardly and spiritually.)

O my dear Friends! who are advanced in Years, and have known the repeated Visitations of the LORD to your Souls, from your Youth; be careful to hold on your Way; and in deep Reverence, cleave to him, and love him, above all; who in tender Mercy has been thus gracious to you, and still waits to confer more Favours upon you; if you hold fast your Integrity, and retain your first Love, and labour daily, to become more and more weaned, from the Love of this World, and to despise the Riches thereof, and count all as Loss, Dross, and Dung, in Comparison of the Riches of the Love of GOD in JESUS CHRIST; and as you come to the Enjoyment of this hidden Treasure, this durable Riches, that fadeth not away; you will find your Hearts warm'd with an earnest and deep Concern for your Offspring, and Families, which will extend, and spread with strong Desires, in a particular Manner for every Member, that belongs or any way appertains, to the Community which you are Members of; and will lead you to lend a Hand of Help, to the Weak among them; to advise and reprove where it may be found needful; which will tend to the Encrease of that Peace, that passeth, and surpasseth, all human Conception, and Understanding; which is so great as to elude Description, and is only known by Enjoyment.

And

And as I have been a Witness of the tender Regard, of the LORD of the Harvest, towards many of you, who are of the young Generation, in divers Places ; in extending a gracious Visitation towards you, in order to gather you, under the Government of his divine Power ; and has brought some of you to feel the Beginnings of its blessed Work upon your Hearts ; who have been reach'd to, and affected by the humbling Virtue thereof ; my sincere Desire is, that you may *follow on to know the Lord*, and then you will see *greater Things than these*, and experience a growing from Faith to Faith, and so become in due Time, (if you faint not) established upon the sure Foundation, and Rock of Ages, the only Support of the Righteous in all Generations.

These few Hints I found to spring in my Mind towards you (my dear Friends,) in true Gospel Love, and as it is very uncertain, whether I may ever see you again in your Nation ; I confess I found a Desire (while with you) to propose it to the Consideration of your half Year's Meeting, to disperse an Impression, of this small Treatise herewith sent you, among the Friends and Professors of Truth in the respective Meetings throughout your Kingdom ; which I published here in England, above Nine Years since ; And having observed too much cause in Ireland, for the same Advice, and too evident Marks of the same Declension, which we justly complain of, hoping it might be serviceable to some, who are taking their flight *on the Sabbath Day*.

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I have no popular Views, but my single Aim is to promote the Good of all ; but more especially the Preservation of your Youth ; whose Welfare I have much at Heart, and if any Benefit or real Advantage arise from it, to any Member of the Society or others, my End will be so far answer'd ; who am in that Love which reacheth over Sea and Land.

Your Friend and Brother,

J O H N F R Y.

P R E F A C E.

FRIENDLY READER,

*I*T has been for some Years my steady Judgment, That whensoever any Person is publickly engaged in the religious Discharge of his Duty, it seems to weaken his Cause, and brings the Reality of it into question, to desire an Excuse, or make any Apology for his Performance.

I confess, he may be allow'd to mention his Inducement to it, which I think very reasonable; and then if his Cause is good, his Reasons for engaging in it will be strong, and such as will probably open his Way, to a fair Hearing: I shall therefore inform thee,

That the Consideration of the Growth of Immorality and Prophaneness, and that general Depravity and Corruption, which is discovered by the Torrent of Pride and Wickedness, that hath overspread this professing Nation (as well as all Europe) has exceedingly affected my Mind, and filled me with inexpressible Sorrow and Affliction; fearing these Things, if continued in, will provoke the righteous Judge of all the Earth to lay his Hand upon us, by bringing some dreadful Plagues and Calamities upon it, in order to awaken them from that State of false Ease and Security that they are too much fallen into; the Voice of which Judgments perhaps may sooner lead to Repentance, than the kind and gentle Calls of Mercy, ex-

tended in Times of Health, Plenty and outward Tranquillity : The Controversy of the LORD ever was with Sin, and his Displeasure against Sinners, and his many kind and gracious Calls to them have been, to bring them out of it, and turn to Repentance and Amendment of life, before he executes his Vengeance upon them, either in a particular or National way : Therefore I find my Mind engaged in an affectionate Manner, from an Apprehension of Duty, to publish this Address, to expostulate with my Brethren and Sisters, Members of the same Society, and professing the same Faith, to remind them of the Danger of being allured by the Glory of this present World, into Forgetfulness of GOD, and a departing from him ; knowing, that if we partake with the Wicked in their Sin we shall of their Plagues also.

May the SEARCHER of all Hearts, who only shew to Men what their Thoughts are, cause these Things to make due Impression upon every one who is declining or declining in their Love to him, and enable them to return ; and may the Sincere in Heart be hereby stirred up to love and serve him with more Zeal and Diligence, that his Blessing may be continued to us, a People ; so will the End of this Labour be answered ; which is the fervent Prayer, and earnest Breathings of

Thy Friend,

Sutton Benjar in Wiltshire,
the 9th of the Fifth
Month 1758.

JOHN FRY.

A SERIOUS and AFFECTIONATE

ADDRESS

To the People called QUAKERS.

AS it is too evident, that a Declension and Departing from the Purity of the *Christian* Doctrine began very early, even in the Apostles Days, which gradually increased by the *Christians* depending on their own Wisdom; and when in their Councils and Synods they began to establish such Doctrines and Opinions, as the leading Men amongst them had imbibed; by which Means the Spirit of GOD, which *he that had an Ear to hear was to hear, speaking in or unto the Churches,* became Rev. ii. 7. neglected, and was not looked upon as a Standard for Doctrine and Practice; which after a long Series of Time brought on a general Apostacy over *Christendom*, and introduced a Set of Ceremonies and superstitious Observations, unheard of in the Days of the Apostles.

But yet such was the Delusion of Satan, that these pretended Successors of the Apostles, found means to form themselves into various Orders of Priesthood, whereby they got the Ascendant over the People, and became their Dictators in Matters of Faith and Principle, and thereby obtained Reverence and Esteem from them, who became so blind, that they thought it

it their Duty to support them with the best of their temporal Goods; by which Means they became great, *and Lords over GOD's Heritage for filthy Lucre-sake*; whose greatest Care was to keep those their Votaries as much as possible in Ignorance, that the true Design of these pretended spiritual Guides, in enriching and aggrandizing themselves, might not appear; by which Means, in a few Centuries, the aforesaid Apostacy overspread the Church, which thereby became a false Church, having a corrupt and false Head, to whom, in that Ignorance and Folly that Men fell into, they even dar'd to ascribe *Holiness*, and equal him with GOD, as capable of forgiving Sins, and keeping the Keys of the Kingdom of Heaven.

I need not enlarge on this Subject, nor enter into the Cruelties, Bloodshed, Persecutions and Barbarities, committed by this false Church, under the Government of this corrupt Head for many Ages, upon such as opposed and testified against their Blasphemies, Idolatries, Superstitions and Errors; but proceed to observe,

That after several Attempts, and through much Difficulty and Hardship, this Island of *Great-Britain* at last shook off in part that oppressive Yoke, and so begun an *happy Reformation* in Church Affairs, about the Middle of the sixteenth Century: But as this Apostacy, and Darknes over the Minds of People professing *Christianity*, arose and encreased in a gradual Manner, so it could not be expected that all could be reformed at once, nor that all Men, pursuing corrupt and selfish Ends, could be then excluded from

from the Church, and all Errors in Doctrine and Practice be then renounced: No; though these Reformers, in the Reign of King *Edward* the sixth, and Queen *Elizabeth*, were very sincere and zealously concerned to promote a publick Alteration, and Reformation in the Religion established by Law, yet all could not then be done; the more clear Opening of the Mysteries of Religion, and the Discovery of the Depths of Satan, and leading People from the Forms of Religion to the Power of it, was reserved to another Age.

It is true, some Attempts for a farther Reformation were made; many dissented from the established Church on account of its *set Forms of Prayer*, as not enough spiritual; they also disliked the *Episcopal Power*, and the *Degrees of Dignity* among the Clergy, and the general Manner of Worship, *viz.* with *Organs, Bells, Surplices, Cross* in what they call *Baptism, &c.* as too much resembling the Church of *Rome*: But, alas! the several Sects, who thus dissented and formed themselves into distinct Societies, too soon rested in a *Form of Godliness*, though different from each other, and too short of the real Power; so that a farther Reformation was still necessary, in order to purge out the Dregs and Remains of that Apostacy which had been so great.

It pleased GOD therefore, in his infinite Wisdom, in tender Regard to these Nations, about the Year 1650, effectually to touch the Heart of *GEORGE FOX*, and many others, by his holy and divine Spirit, and thereby enlightened their Minds, shewing them the Emptiness of *superficial Religion*; the Danger of
Priest-

Priestcraft; the Necessity of *Regeneration*; and, in fine, of being *reconciled* to God, and of worshipping and serving him in *Spirit* and in *Truth*.

These Things being received and believed in, they held it their Duty openly and boldly to declare and publish them through these Nations, and other Countries, setting forth the Necessity of *being led by the Spirit of God*, whose Operations were to convict of *Sin*; lead to *Repentance*; enable to *amend*; redeem from *Evil*: and *inwardly sanctify* the Souls of Men; and that in Obedience to these Convictions: And as they followed the Leadings of that Spirit or divine Principle of Light and Grace in the Heart, they became intitled to the Benefit of the Death and Sufferings, Intercession and Mediation of CHRIST with his FATHER, and to *know their Sins blotted out*.

Thus were the general and ancient Doctrines of *Christianity* openly revived, in Opposition to that unsafe Doctrine, of Men's being *wholly saved* by relying on the Merits of CHRIST, exclusive of the Work of the Spirit in the Heart, in order to lead them to true Repentance, and the blessed Fruits thereof. And as this new Doctrine (as it was then esteemed, though as old as the Apostles Time) tended to turn the Minds of People inward, both for Light and Knowledge of their own Conditions, and for Ability to obey and serve God, as well as for all necessary Qualifications relating to his Worship, as *Preaching, Praying and Praising* him, it very much alarmed the Teachers and Preachers of those Times, who taught *for Gain*, and were supported by *Tythes, Perquisites, Subscriptions and Gifts*, as striking at the very Foundation of their

Estab-

Establishment and Employ, and tending to lead the People from a Dependance upon them, to a Dependance upon the LORD, and the Guidance of his divine Spirit.

They asserted also, *That all true Gospel Ministry arose only from the Opening and Influence of that Spirit*; which Ministry, as it came freely from GOD, was *always to be freely given* to the People; and this Mat. x. 8. they not only published boldly, but by their Practice 1 Pet. v. 2. confirmed the same; which soon became the subject of much Conversation, and occasioned their Doctrine and Lives to be narrowly searched into: And as the peculiar Excellency of Truth is always to bear the Light, and the more it is examined, to be the more admired, so the Verity of their Doctrine appeared the more conspicuous when thoroughly inspected; the Consequence of which was, The great Increase of the Professors thereof, whose solid and steady conduct discover'd the Reality of their Religion: To prevent the Increase of which, a violent and severe Persecution arose from the then Powers of the Earth, which was permitted for the Trial of the Constancy and Patience of those our worthy Predecessors; which terrible Storm was suffered by the ALMIGHTY to continue, with some small Intermission, for about 36 Years; under all which I need not mention the great Sufferings they underwent, nor their *Christian* Fortitude under them. But we may observe, that on the Death of King *Charles* the second, they were reliev'd from Imprisonment, (with what View, is not my present Business to observe) but in the happy Reign of King *William* the third, a general *Toleration* was granted by Act of Parliament.

Then was the Time that one might reasonably have thought, Religion and Virtue would have flourish'd in a general Way amongst all the Professors thereof; but alas! enjoying outward Ease and Liberty under a mild and gentle Government, Indulgence begat Indifferency to Religion, and Neglect of Duty to that GOD who made them; and the Religion of too many seem'd to terminate in a *Form of Godliness* without the Power, and in Shew without Substance.

I cannot, without Injustice, omit observing in this Place, that the Remainder of that Generation of our faithful Brethren, who survived these Persecutions, generally held their Integrity to their Lives end, and dy'd in Peace with the LORD, as appears from many of their dying Testimonies.

And I think this a proper Place to observe to my Reader, that amongst all Reformers since the general Apostacy, none came so clear out of it, nor carried the Reformation so high, as they did: For,

1st. In *Religion*, they laid aside all Ceremonies and human Contrivances, and perform'd their Worship in the ability receiv'd from GOD, by the immediate Help of his blessed Spirit.

2^{dly}. They testified against all Hire, Wages and Contributions for Preaching, as *Antichristian*.

3^{dly}. They turn'd their Backs upon, and deny'd themselves of all Games, Plays, Dances, Musick, and every vain Custom of the World, as wholly opposite to the Tendency of true Religion.

4^{thly}. They were so much afraid of the corrupt Spirit of the World, and the Fellowship thereof, that they convers'd with such with the utmost Caution; esteeming

teeming it dangerous to have Fellowship or Intimacy with those who had not Fellowship with God.

5thly. They were so sensible of the dangerous and entangling Nature of the many corrupt Ways, Customs and Fashions of this World, in Speech, Gesture and Behaviour, that they refused Conformity to all these Things; and finding it their Duty so to be, chose to be a People dwelling alone, and contented themselves with plain and decent Apparel and Furniture, being led into the Use of scriptural and proper Distinctions of *Singular* and *Plural* Numbers; as likewise to refuse to call the Months and Days of the Week by *Heathen* Names; and these Things they were so sensible of their Duty in, that the hottest Persecution was not sufficient to cause them to depart from them.

As these were their Principles, they held it of absolute Necessity to keep close to them, as an Hedge of Defence to their Society, and as a strong Barrier to keep their Youth from the hurtful Consequence of Intimacy with such as were unacquainted with that divine Influence of the Spirit of Truth, which they were led by; from hence arose a *strict Discipline and Care among the Elders*, both Male and Female, and a careful Watch over the Youth, and one another for Good, to prevent not only the evil Effects of corrupt Conversation, but also of reading vain and pernicious Authors; and whilst this Care continued, happy were the Consequences of it, as it is yet experienced in many Places where it is maintained; but alas! where it is neglected, and the Youth suffered to associate with such who are corrupt in Principle or Practice, they too often become united with them into the same worldly

Spirit, and so neglect to learn of that *inward Monitor* which they have often been directed unto, and so bid the *Christian* Principles of their Education Defiance, and fall into the Fopperies, Luxury, Extravagance, and Vices of the Age. What Part of the Miscarriage and Ruin of such may be charged to the Account of their Parents and Guardians, and what Part of it to the Account of the Neglect of proper Discipline in the Elders of the Church, I shall not pretend to determine; but earnestly beseech all, in either Stations, to be faithful in the Discharge of that Trust which God hath reposed in them, as they must expect to answer it in the Day of Account. We are certainly designed by him to be serviceable and helpful, and strengthen the Hands of one another in every good Work; for he that admonishes in Love the Children of his Friend, to their Advantage and his own Comfort, may another Day receive the same Benefit from him again; and Advice from another Hand is often better taken than from our own.

I have been the more particular in my Observations on the Declension of too many amongst us, that the present Generation may thereby be induced to compare their Conduct and Practice with the Example of their worthy Predecessors, and to see if they are coming up in that Soundness of Doctrine, and Purity of Life and Conversation, to which, through divine Assistance, many of their Fathers arrived; or whether by going on in Opposition to their Godly Examples, they are not endeavouring to render ineffectual their Sufferings, and trampling under Foot, as Delusions,
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many of those religious Testimonies they were called by the HOLY SPIRIT to bear to the World.

Very great has been my Lamentation over such, and my Sorrow for them, and therefore in true Gospel Love am I thus engaged to expostulate with them, and to offer to their Notice the following Consideration: That where there is not an Harmony in religious Principles and Practice, there can be no solid Happiness; for where one jars with the other, there must be great Anxiety and Perplexity of Mind, attended with a Desire of amending the latter, or relinquishing the former; and the first cannot be done without applying to GOD for Help, and being enabled to take up a daily Cross, which will bring a Mortification on the natural Will; which too many are afraid to comply with, because the Way is straight to Flesh and Blood; and the other we see is seldom done, without disbelieving the whole *Christian* System of Religion; the chief Reason of which is, That it too much limits the Pride and Haughtiness of the Creature; and proposes an humble and Self-denying Life in order to Salvation.

With Sorrow therefore I have beheld many, halting between these two Difficulties, and in this wretched Condition are too many of the present Generation; but some at last, when sorely pinched, and a Pretence to Religion could no longer accompany their vain and unguarded Conduct, have rather chose to pretend a *Disbelief* of the *Obligation* of religious Duties the Children of Men lie under.

To those then who believe they *ought*, but are *afraid* to submit to the Will of GOD, I recommend
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the Uprightness, Integrity, and ready Obedience of our worthy Ancients, even in Times of Persecution and Probation, and the abundant Peace and Joy that fill'd their Hearts, with the great Blessings of this Life that attended it. And those who are so unhappy as to fall into the Pit of *Infidelity*, and are labouring to run through the Course of this Life without Controul, I beg to consider the Impossibility of their Attempt; for as they are constrained to confess the Existence of an infinite and Omniscient Being, the Maker and Preserver of the World, whose Wisdom is seen in all his Works, from the Sun in the Firmament to the smallest Insect, they cannot therefore expect to escape his Notice, or live by his Care and Providence, without being under an Obligation of Duty and Gratitude to him; and can we suppose, that he who has given Laws to the Cœlestial Bodies, &c. and even a Law to every living Creature, and taught them how to preserve Life, &c. should create Man, *a rational and spiritual Being*, without favouring him with some inward and divine Law suitable to his Being, above that called the *Law of Nature*, which is given for natural and outward Purposes, and cannot alone lead Men to that spiritual Enjoyment which, as rational and religious Creatures, he has made them capable of: And for the Reality of such an inward and divine Law, I appeal to the greatest Libertine in Principle; whether, notwithstanding all his Infidelity, and pretended Liberty of being wholly left to please himself, and exempt from Obligation or Duty, he does not often find such secret Strokes of Conviction in his own Breast, and such Discoveries of Right and Wrong, that
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he cannot by all his Strength and false Reasoning wholly suppress?

If this be granted, it must be own'd to be the *Discovery of a Law*; and then the Obligation of that Law, upon an inferior towards a superior Being, will soon appear: But I shall not dwell upon this, but hasten to observe the fatal Consequence of departing from the living GOD in our Hearts; for how much soever too many of the Youth, and some of riper Years amongst us, have taken undue Liberties, and pretended to support them by false Reasoning, the Event hath discovered their Mistake; for by forsaking the LORD, and rejecting his Counsel in themselves, a Blast hath frequently fallen upon their Substance, and their Offspring hath been too much swallowed up in the Gaiety Folly, Extravagance and Wickedness of the Age.

My dear Friends! I beseech you therefore, by the Mercies of GOD, that you forsake not his Law in your own Hearts, nor fly to the mean Subterfuges of false Reason, or to the weak and feeble Shelter of Infidelity, where the Judgments of GOD, and the Horror of Guilt, will certainly overtake you, when you may call to the Hills of earthly Knowledge, and to the Mountains of carnal Wisdom, to cover you from the fierce Anger of that *just and terrible* GOD whom you have refused the Knowledge of.

What shall I say to the *young Generation* amongst us, to prevail upon them to seek the LORD, and to turn their Minds from the empty Vanities and Follies of this Life! How shall I find Words suitable to entreat the *Elders and Heads of Families*, to set such Footsteps before them, as they may be lively Exam-
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ples to them ! that we may all come up together in Obedience to the Will of GOD made known to us, that *Sion* may ever be *the Glory of Nations*, and spiritual *Jerusalem* the *Praise of the whole Earth* ; lest by our refusing the many kind and gracious *Visitations of the LORD* to us as a People, his Wrath break forth as a Flame.

The great * Deliverance which we have partaken of, in common with other Inhabitants of this Nation, calls for the greatest Thankfulness, and for suitable Returns of Humility and Fear before him ; and that we turn from all Pride, Covetousness, vain Glory, and every evil Way ; that our Tranquillity may be lengthened out, and that he may spare us in Mercy, and preserve us as a People to bear his Name to his Praise.

And in order that it may be so, it is necessary that we should not only timely and fully consider, how much too many are declined in their Love to GOD, and Zeal for his Truth, as reveal'd and made known to our worthy Ancestors, (as before observ'd) but also enquire into the Cause of it (that it may be removed and the Effect cease) and then it will fully appear to arise from some one or more of these four Particulars, *viz.*

1st. From such as have known the LORD, and been favoured with a clear View of *their Duty* to him, and where and how they ought to wait to receive Help and Ability from him ; neglecting that Duty, and that humble Waiting for Assistance, and so become lukewarm to Religion, and negligent of a true godly Care over their Children and Servants for their Good ; but
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* *The Rebellion in Scotland in 1745.*

suffering their Minds and Affections to be captivated with the Cares and Concerns of this Life, aiming to acquire *Riches and great Fortunes* for their Children, and thereby losing the true Sense of their own Conditions, become remiss in religious Duties; and while they aim to discover their Fondness to their Children (in that Respect) neglect the greatest Degree of Affection to them, by not endeavouring to bring them up in the *Fear of GOD* in the first Place, and then in the same Fear to labour to use all reasonable Industry, in such a manner as the Blessing of the LORD may attend it, and make their Enjoyments serviceable, and sanctified to them.

2dly. Or from a *Disregard* in the Youth (as they arrive to Maturity) of those frequent Reproofs that they find in their own Minds for Evil, and of the many gracious and merciful Touches of the Love of GOD in their Hearts, in order to bring them to the Knowledge of himself, and lead them into Obedience to his Will; but rather chose to follow the Pleasures of Sense, and evil Examples of their Companions, and so become negligent of publick Worship, and Despisers of Things serious and religious, supposing themselves intitled to some Allowance for these Liberties, on account of the Riches their earthly-minded Parents are heaping up for them, and somewhat excused for their Indifference to Religion by their Example.

3dly. Or from a Neglect in *such as are religious* and concerned in the Affairs of Discipline, of keeping enough under the Influence of that Spirit that first led our Elders into it, and so become *formal* in the Management of Church-Affairs, and lose that divine Authority, in which the Negligent and Remiss should

be admonished ; but acting too much *as Men by their own Wisdom and Parts*, which never gives true Discerning of the State of others, nor a true Concern for the Churches Good, nor can afford suitable Assistance to such as are weak and want Help.

4thly. Or from our becoming *too formal and indifferent* in our publick Worship, and departing from the known Principle of our primitive Friends, *viz. That every Member of the Church ought to retire to the divine Gift in himself, and labour to know a right Exercise of Mind therein, and so witness the Love of GOD shed abroad in his Heart, as his daily Strength and Support, and only true Qualification to a right Worshipping of GOD* ; the Want of which Concern, and looking too much outward, and having their Hope of Benefit from the Ministry, and being too anxious and solicitous about it, has produced this Evil, and likewise hurt such weak Ministers as are tempted to answer their Expectations, without waiting for the true Anointing from the LORD, and their Offering to be kindled with heavenly Fire ; of which, the Fire that *was ever kept burning upon the Altar*, was a lively Type.

Lev. vi.
12.

Having observed thus much, I shall readily confess, That I firmly believe that there are yet left in the Church, under our Name, many Thousands who have held fast their Integrity, and are very sorrowful on Account of the falling away, and Degeneracy of so great a Number amongst us ; and who, like *Nehe-miah*, are *disconsolate and afflicted in the Midst of outward Fullness*, on Account of the Desolation of Jerusalem ; and, like *Josbua*, are *fallen upon their Faces in Astonishment*, because Israel are flying before
their

their Enemies ; and too many of the present Generation are led out of the Way of Peace and Happiness, both here and hereafter, by the old Deceiver of Men and his Allurements, *Pride, Covetousness, Gluttony, Drunkenness, Infidelity*, and innumerable other *Evils*.

Let such distressed Souls consider, That *Nebemiah* was not to remain sad and weeping in *Sbusban*, but to go and repair Jerusalem ; and *Josbua* was not to continue lying on his Face, but to arise and search the Camp ; and when *Nebemiah* was willing to undertake this, he was soon furnished with Authority, and Materials ; and when *Josbua* readily obeyed the LORD, he directed the Lot, and helped him to find *Achan*, and bring him to Judgment.

I doubt not but my Design of giving these Hints, may be easily understood by every thoughtful and religious Mind ; but lest it should not to all my Readers, I shall therefore say,

That the Restoration or maintaining of *Discipline in due Order, and in a right Spirit*, would be the likeliest outward Means of recovering our feeble and backsliding Members, and strengthening the Weak ; and that the Decay or Omission of it certainly tends to lessen, if not in Time totally to *dissolve the Society*, if the LORD interpose not by a fresh Visitation, and bring in others to our Assistance. Let us therefore, in whatsoever Respect we may be, or are esteemed to be, Members of the Church, examine closely and see, what Part of this Declension we find in ourselves, and that we neglect not our own Duty towards GOD, but seek him *as much, and as often as possible*, and love him above all. And if we are Parents, let us see that we are not careless about the godly and pi-

ous Instruction of our Children, in awful and reverend Apprehensions of GOD, and a deep Sense of his Love and Regard to them, as Part of his Creation: If concerned in Ministry and Discipline, That we wait earnestly upon the LORD, in the most humble Manner, for Ability and Wisdom: that we may not act in our own Strength, and bring a Reproach and Dishonour upon our holy Profession.

May the Sincere in Heart, both Male and Female, who are thus sensible of the Want of this fervent Concern, and Desire of Mind for Preservation, be engaged to travail in Soul before the LORD, with strong Cries and Supplications that he may arise, and touch the Hearts of all such who *are at Ease in Sion*, that they may arise and strengthen the Hands that are feeble, and remove the Burden of their Transgression, from their oppressed and tribulated Friends, before the LORD withdraw his Assistance from them, and determine them, as *filthy, to remain filthy still*; and may such who are thus in the Gainsaying, and in the erring and straying from GOD, like lost Sheep, be prevailed upon to turn to him, and call upon him *whilst he is near, and seek him while he is to be found*; for he has given to them, as he did to the old World, *of his good Spirit to instruct them*, but they rebelled against it, until he declared, *it should not always strive with Man*. We are now under a more glorious Dispensation, and favoured with clearer Discoveries of Light and Knowledge, of Good and Evil; so that although, in Times of Ignorance, 'tis said GOD *winked*, yet now all Men are required to live up in strict Obedience to *the Law written in their Hearts*; we may know what agrees with Religion, what thwarts the

Rev. xxii.
11

1 Chron.
xxix. 11.

Gen. vi.3.

Acts xvii.
30.

the Intent of it; we know the World *lies in Wickedness*, and that its Ways are corrupt, and the evil Fashions, Customs and Manners thereof, are no ways pleasing to a *just and righteous Being*, who has in every Age been grieved with the Wickedness and Abominations of the People, which at last, *though slow* Neh. ix. *to Anger and of great Kindness to Men*, provoked ¹⁷ his sore Displeasure to break forth upon them in Wars, Plagues, Famines, &c. that the dreadful Language of these Things might call to Repentance and Amendment of Life: Oh, that we, who are a People highly favoured of the LORD, and who have been much visited, admonished and striven with for many Years, both mediately and immediately, may seek the LORD in earnest and apply to him with our whole Hearts, and take the Advice formerly given to the Church of *Sardis*, viz. *Be watchful, and strengthen the Things* Rev. iii. 2. *which remain, that are ready to die*, lest the Anger of the LORD be kindled against us with Indignation, and he withdraw the kind Visitations of his HOLY SPIRIT from us.

I shall therefore recommend to the Gay and Unstable amongst us (who are endeavouring to satisfy themselves with the Pleasures and Diversions of this Life) the following Considerations.

That as Life, Health, and temporal Enjoyments, are very uncertain, it becomes every rational Creature to have this Uncertainty ever in Remembrance, and to live in such a Manner, that if these Enjoyments should fail, or Death suddenly approach, he might be in such a Condition and Temper of Mind, as may lead to such Resignation as becomes a dependent Being; for,

We

We generally observe, that Mankind, of every Station of Life, who have lived in Forgetfulness of GOD in the Prime of their Days, in the Pursuit of these vain Delights, and in a Course of Wickedness, till Pains and Infirmary of Body overtake them, and Distress and Anguish of Mind fill them with Horror, and Condemnation, seldom in this unhappy Situation send for their old Companions in Folly and Wickedness, to divert them by repeating the same Evils, in order to relieve their Distress; nor for curious Reasoners against reveal'd Religion, and the Obligation of Duty that Men are under to ALMIGHTY GOD, in order to remove that Load of Guilt which they are sensible of; no, these Things are then burthensome to them, and though they lived in a State of Disbelief, and never sought the LORD in earnest before, yet now they find their only Hope of Mercy and Relief is from him; neither doth the Remembrance of their past Conduct, in the Pursuit of these vain Delights, afford them any Pleasure, but evidently appears to be the Cause of their Affliction and Distress.

As this therefore is a most certain Observation, on such as are favoured with such lingering Diseases before their Departure, by which they have Opportunity for such Reviews and Reflections, (and the Case of such who die suddenly is more deplorable) how ought all, both Young and Old, to consider their Ways in time, and seek after the Knowledge of GOD, and become obedient to every Degree of Light and Knowledge given them, that they may enjoy Peace and Consolation of Mind, from an Evidence in themselves of their sincere Faithfulness to GOD, before Infirmary of
Body,

Body, or the Approach of Death, overtake them, that when it does, they may have a Refuge to fly to, with Comfort and inexpressible Consolation.

It cannot be supposed any ways consistent with the Wisdom and Goodness of an infinite Being, to give Mankind Existence here on Earth; for no other End but to please themselves in the Enjoyment of temporal Blessings, or in the Abuse thereof; or that they should continue perpetrating all manner of Wickedness, in Opposition to the Knowledge given them in their own Minds, and in absolute Contradiction to the Purity and Holiness of his own divine Nature; for,

It appears to me very evident from innumerable Instances, that Mankind, are or will be without Excuse, and that the great and awful CREATOR and PRESERVER of Man, does clearly make known to every rational Man and Woman, such a Manifestation of his Mind and Will, and such a Discovery of Good and Evil, that they cannot but acknowledge the same, when they candidly and calmly consider it; which I doubt not but will be readily granted: Why then should any of the Children of Men, and especially any under our Name, who have been educated in a Belief of the Necessity of regarding such Discoveries, (or at least been often recommended to it) become so much Enemies to their own Happiness, both here and hereafter, as to neglect a due Observance thereof, and Obedience thereto; which the great Afflictions and Anguish that many have thereby brought upon themselves, sufficiently discovers the Truth of; of which I could give divers moving Instances, but at present proceed to say, that

Having

Having already observed on the one hand, how grievously a great Part of our Youth, and too many of riper Years, are continually deluded and led aside into almost every Degree of undue Liberty, both in Principle and Practice, to their very great Hurt and Loss in respect to Soul, Body, and Circumstances; and having considered that the Enemy of our Happiness, Satan, the Spirit of Error and Delusion, is ever aiming to deceive Mankind, by leading them out of the Way of Truth and Righteousness, which is a strict Conformity to the Will of God, or endeavouring to keep from it, by turning them into the Pursuit of their own Wills; so I have on the other hand beheld, which in much good Will I am concerned to mention, that we may all carefully watch against, and avoid it; for I have beheld with much Concern, some of the Religious and Well-inclined sometimes so much deceived, that they have not seen the Work of Satan in themselves, (though it has been very evident to others;) because he hath so cunningly interwoven his Temptations with their Inclinations, and so gloss'd over his Delusions, and stamp't them with the Name of Religion, that their Imaginations have been so wrought upon and deceived, as to raise a Belief of its being divine; by which they have been precipitately and injudiciously hurried into religious Performances, and into severe and uncharitable Censures, to such as comply not with their Wills and Opinions in relation thereto.

Wherein they act as much the Part of natural Creatures, as the Loose and Prophane do in their Vanity and Folly; both which are from the Delusion of the

the evil One, and ought to be shunned with the greatest Care, as dangerous to themselves, and pernicious to the Cause of GOD, and Promotion of true Religion; for *the Wrath of Man worketh not the Righteousness of GOD* (nor the Will of Man neither;) ^{James i. 20.} and tho' the Conduct of the Proud and Extravagant outwardly, be an Hurt to the Cause of Religion, by reason of the Profession such make, or pretend to make; yet I cannot but think the opposite Extream, of the *spiritually Proud and Presumptuous*, to impose upon others in that Respect, more hurtful, and of much worse Consequence than the other; for that is always look'd upon, by the Judicious, as the Want of Religion, and not the Effect of it; but when on this hand any are hurried on by a fiery Zeal, in the Strength of their own Imaginations, into harsh and imprudent Expressions or Actions, stamping them with the Name of Religion, and pretending a divine Impulse in it; that wounds the Cause of Religion, and discourages the true Seekers after GOD, and raises such Mountains of Difficulty in their way, that often lessens their Desires, and causes them to fear there is no such thing as *attaining* that Knowledge.

For the Information therefore of all such, as may be liable to a Deception on this hand, I commit the following Observations, as the Effect of that Experience I have been favour'd with in the Course of my religious Progress, by the Help of that divine Power; that I have often found near to open my Understanding, and preserve me from the Mischief that Satan would have led me into, to my great Hurt, and to the Sorrow of the upright in Heart.

1st. That GOD is *Light*, and every Appearance of his HOLY SPIRIT in our Hearts, is with Clearness of Discovery, and we are not safe in venturing on any religious Duty, without a clear and distinct View of it.

2^{dly}. GOD is *Life*, and the Manifestations of himself to Men (when redeem'd from Evil) are attended with Life, and such a Degree of Sweetness and Comfort, as dispels that Death that overspreads the Minds and Understandings of sinful and degenerate Men and Women; but as CHRIST came *that we might have Life, and that we might have it more abundantly*, (and for that End now appears in Spirit in our Hearts) we ought to wait to know thereby Sin to be removed, which is the Cause of Death, and not to dare to commit it any longer, neither to do any thing as a religious Service, but in the Opening of that Spirit that brings Life *into Dominion* in our Hearts; and what is done in that by us (others under the same Influence) cannot but have Unity and Fellowship with; and this will tend to the Edification of the Living.

3^{dly}. GOD is also *Love*, and every Appearance of his Spirit in his Children is in Love,--Its Reproofs are the Reproofs of a Friend,---Its Convictions appear for our Good,---Its Instructions manifestly tend to our Advantage,---and we are sensible of it beyond all Contradiction; and when we act as *Ambassadors for CHRIST*, and appear *in his Stead*, as the Apostles did, we must do it in the same Love; if any Good be done, it must be done in Love; we may otherwise irritate and not inform, and strengthen People in their Resolution not to be reformed, because they

2 Cor. v.
10.

they see, though our Words be right, they are delivered in a wrong Spirit,

4thly. Whatsoever Pretence of Duty to GOD arises from the Delusion of Satan, is very often attended with Dread and Surprize, and sudden Apprehensions of forfeiting entirely the Favour of GOD here and hereafter, unless immediately comply'd with; nor are the unhappy Subjects thereof suffer'd to consider, that *the LORD is Long-suffering and of great Mercy* Numb. xiv. 18. to his Creatures, *slow to Anger and of great Kindness*, Neh. ix. 17. and that *he doth not afflict willingly, nor grieve the Children of Men*; but gradually enlightens, reproves, Lam. iiii. 33. invites, informs, and offers Help to Mankind *in Love*, in order to draw Men into Obedience to him, and all in the greatest Love and Regard possible; but when Satan, that dark and gloomy Spirit, appears, he brings with him, or there soon follows to the attentive Soul, such Death, Darkness and Horror, as is sufficient to discover him to be an Enemy, who *cometh to steal, kill and destroy*, John x. 10.

I could enlarge much on this Subject, but labour to be as brief as possible, hoping these Observations may afford some Benefit to some deluded Souls; and if so, my End will be fully answer'd.

I am not insensible of the Disadvantage of writing on these Subjects, at a time when too many are supposing themselves too wise and knowing, to be advis'd in a serious and religious Manner; yet in true Love am willing to discharge myself, and leave the Event.

I have also too often seen, that there is another growing Evil, too frequent amongst us, and that is, *An unguarded and unlimited Freedom in Conversation*

(though perhaps free from the Use of such Imprecations, Oaths and vain Wishes as abound in this degenerate Age) *by making Religion and religious Persons the Subject of their Conversation and Banter*, to shew their Skill and Understanding, as they think ; which ought never to be done, but more especially not before Children and Servants, because it often tends to harden their Minds against the Impressions of Religion and Virtue, and thereby foreclose the Benefit of publick Ministry, from all such as may be concern'd therein amongst them, or erase the Impressions of all those seasonable Advices that such have publickly given them ; when perhaps the Amount of all their Observations hath not been able to touch the Morals or Sincerity of such ; but have generally arose from a curious Desire of finding Fault, and discovering the *Mote in their Brother's Eye*, while they themselves at the same time are committing greater Errors by their imprudent Conversation, and yet consider not *the Beam in their own*. So does the God of this World blind the Eyes of many, and thereby support his own Power and Kingdom in the Hearts of carnal Professors, and leads them from that *daily Watch* that they should *ever be found in*, in order to be preserved from Evil, and so become Heirs of the Kingdom.

Mat. vii.
4.

Luke xxi.
36.

For as our Safety is in being kept under the Government of the divine Spirit and Power of GOD in our own Hearts, so our Loss and great Hurt is in departing from it, and becoming easy without its continual Help and Support.

I should far exceed my first Intention, and tire my Reader's Patience, to set forth at large the Unreasonableness,

bleness, as well as the Evil of Pride, Covetousness, Extravagancy in Dress, and pursuing the vain Pleasures of Life, and to give * Advice suitable thereto; but as these are the Fruits of the evil Tree, the Thing that I aim at is to convince all (our Youth especially) that there is a divine Power near, offering its Assistance to every one, in order to make the Tree good, *that its Fruit may be good also*; then all these Evils would cease from among us, and the Cause of our Complaints be removed; but our not believing in it as *the Spirit of God*, and *Light of CHRIST*, is the Cause of our Condemnation.

Mat. xii.

33.

And tho' through the Strength of that Love and Regard which I bear to the young and rising Generation amongst us, I have been led in this Treatise to say more than I intended, I cannot well omit adding, That the Belief of a GOD, and that we are accountable to him for every Thought, Word and Action, and that we shall receive a Reward or Punishment in Futurity, can never be attended with any hurtful Consequence to Mankind; but on the Contrary, as it is grounded in Truth, full of Advantages, bringing a proper Care and Awe over the Minds of Men, and often puts a seasonable Check to their evil Actions, which on many prudential Considerations are worthy to be regarded by every Mind, being so beneficial to Mankind, and tending to civilize their Manners, preserve their Health, increase their outward Substance, and prevent the Breach of national Laws, and teaching Men to avoid Excess, Luxury and Extravagancy, and

* See a Pamphlet call'd Britain's Remembrancer, printed at the Bible in Bell-yard near Temple Bar, London. Price 6d.

and encourage the contrary, to the great Benefit of them and their Posterity, which will bring to that serene Quiet and Calmness of Mind, that is free from those dreadful Fears and terrible Apprehensions which accompany the Commission of such Evils: But tho' these and many other very great Advantages are often the Consequence of true Religion, even in this Life, they never can result from the opposite Belief or Principles, which induces many to disturb their own Quiet, break their own Peace, injure their fellow Creatures, abuse the Animal Creation, waste their Substance, destroy their Health, and ruin their own Families. And were the Being of a GOD, the Certainty of our Duty and Obedience to him here, together with the Belief of the Immortality of the Souls of Men, to be doubted, which we can by no Means admit, because many Thousands have a certain Evidence of it in themselves, not only from the Doctrine of holy Writ, but also from a Foretaste of that Happiness that is to be enjoy'd in Futurity: 'Tis certainly great Wisdom for every one to be on the safe Side of the Question, for if the Spirit was to die with the Body, Virtue is often fully rewarded in this Life by the aforesaid Advantages. But the Addition of that abundant Reward and Fulness of Joy that is promised to, and possessed by the Righteous with the LORD for evermore, to those who believe therein, and the endless Punishment of the Wicked, and all that forget GOD on the other hand, are the highest Inducements, and sufficient to put them upon a Course of Self-denial and Obedience to the divine Will. But alas! too many, under our Name, are shaken and staggered in their
Belief

Belief of these great Truths, and are gone aside from
 the Way of Purity and Righteousness, and forsaken
 the GOD of their Fathers, and forgotten him Days
 without Number, and so provok'd him to forsake them,
 and to withdraw his Blessings and Regard from them,
 for whom my Soul mourns with many others in secret ;
 and therefore in true Love I have thus expos'd myself
 to their Censure ; but whether they will hear or for-
 bear I shall have the Satisfaction of endeavouring their
 Help and Recovery, and be clear of their Blood, if
 I may use that Phrase without Offence to them. But
 before I conclude, I must say to the sincere-hearted in
 Sion, who are holding fast their Integrity to the LORD,
 and are loving him above all, *Fear not; neither be* Jer. xxx.
dismayed, for GOD, even your GOD, will not for-¹⁰
 sake you ; but as you trust in him, and wait for his
 Appearance and Support, he will save you and pre-
 serve you from Evil ; so shall you sing Praises to
 him, as *Inhabitants of the Rock*, even CHRIST
 JESUS *the Rock of Ages*, and sure Foundation of the
 Righteous, though he be now accounted by the Wise
 of this World (*whose Wisdom is Foolishness with* 1 Cor. iii.
 GOD) *a Stone of Stumbling, and a Rock of Offence*,^{19.}
 yet to them who believe in him, and suffer him to be^{14.} Isa. viii.
 their Fear and their Dread, he is a Sanctuary, and
their chief Corner-stone ; to these the ancient Blessing,¹ Pet. ii.
 that the LORD conferr'd upon *Israel* of old, will be 8.
 perpetuated, as to the true spiritual *Israel* of GOD,
 and may it rest upon you, viz. *The LORD blefs thee* Numb. vi.
and keep thee, the LORD make his Face shine upon 24, 25, 26
thee, and be gracious unto Thee, the LORD lift up
his Countenance upon, and give thee Peace : As the
Blessing

Prov. x. *Blessing of the LORD makes rich, ask and it shall be*
 22. *given you, seek and ye shall find; for the LORD gi-*
 Mat. vii. 7. *vetb to all Men liberally, and upbraideth not; for*
 James i. 5. *he that hath visited your Souls with the Visitation of*
 Rev. iii. 17. *Love, and given you to taste of the bidden Manna,*
 John vi. *the Bread that cometh down from above, will remem-*
 33. *ber you with everlasting Kindness: Remember the*
Words of our LORD, Fear not little Flock, it is your
FATHER's good Pleasure to give you the Kingdom.

May the GOD of infinite Love so dispose the
 Minds of all, into whose Hands this small Treatise
 may come, to consider the great Duty they owe him,
 and how much their being faithful in the Discharge of
 it will tend to their present and future Advantage, be-
 fore that uncertain Space of Time, granted them here
 to make due Preparation for Eternity, be expir'd;
 and that they may for the future be concern'd, in
 good earnest, to devote the Residue of their Time to
 glorify that great, infinite and allwise GOD, who is
 worthy of all Praise, Thanksgiving and Glory to be
 ascribed to him, in the Depth of Reverence, by eve-
 ry humble and grateful Soul, both now and for ever-
 more. *Amen.*

POST-

POSTSCRIPT.

SINCE I wrote the foregoing Pages, I find my Mind engaged to speak more particularly and closely, on two Branches of Advice, which, I think, I had before touched too lightly upon ; the first is, in relation to the *Education of our Children*, in which I greatly fear, too many amongst us are careless and indifferent ; a manifest Proof of their Declension and Degeneracy from that Life and Purity that our antient Friends possess'd and dwelt in ; it appears then to me, that all Parents of Children, and Heads of Families, are inexcusable in the Sight of GOD, if they endeavour not with all becoming Zeal, in the Strength of Love, to inform their Children and Families of their Duty to GOD, as well as Man, and to impress, as deeply as possible on their Minds, in their tender Age, the great Mercy and Love of GOD in sending his beloved SON, to lay down his Life, and offer himself a propitiatory Sacrifice for the Sins of Mankind, and becoming an Advocate with him for repenting Sinners ; and also for giving to them, (as well as to others) a Measure of his divine Grace and holy Spirit, to reprove them for all Evil, and redeem them out of it ; and so far as the Parents, &c. have believed in and obey'd it, and received Peace of Mind therein, so far they ought to set before their Children the inestimable Advantages of constantly adhering to its Discoveries and Teachings, and to yield faithfully in Obedience thereto ; but where any Parents or Heads of

E Families

Families are so unhappy, as to have little or no Experience of the Work of Truth upon their own Hearts, and for that Cause are ashamed to reprove or restrain their Children, even in Things which they themselves dislike and avoid, lest some Parts of their own ill Conduct should be remember'd, whereby the Force of such Reproof or Advice would be evaded ; in such Cases I entreat the Parents humbly to seek the LORD, and wait for his gracious Visitation to their Souls, that thereby they may in due Time attain to such an Experience, and instruct their Children from it, as well as by their Example.

There is another Thing also worthy the Care and Attention of Parents, in order to preserve the Youth from Corruption, which commonly begins in their Principles and Morals, and then proceeds to their Manners and Conduct ; and that is, to *prevent their reading pernicious Books* : Great Care should be taken by Parents, to dissuade and hinder young People from reading all such Books as tend to alienate their Minds from a due Reverence towards GOD, and from a just Regard to Religion and Virtue ; for it answers no great End to take Children to Meeting, to hear the Doctrine of *Christianity* preached, or to pretend to wait upon GOD there, if when at Home their Minds are poisoned, and their Understandings filled with Infidelity, or Unbelief, by such Authors who endeavour to promote deistical and libertine Principles, and sap the Foundation of Religion : This, I think, appears to be an Affair of too much Consequence to be neglected, or treated with Indifference ; for I am fully persuaded that many young People, and some others amongst

mongst us, have been very much hurt, and others have become dead to Religion, by reading such delusive and pernicious Books.

There is an another Sort of Books that may not appear so pernicious at first View, but seem an innocent Amusement, tending to adorn the Mind, and gain the desirable Character of *Polite*, which yet in their Consequences prove very hurtful, by diverting many from reading the Holy Scriptures, and other religious Books, and fills up their Time, which in itself is precious, with Discourses which are vain, and leave no Advantage to the Soul, nor Opportunity for inward Retirement of Mind, and daily seeking the LORD for Strength; without the frequent Renewings of which, we cannot (whether young or old) make any Steps in the Way of Righteousness, nor hold on our Way in the Paths of Purity and Holiness.

Sutton-Benjar, the 7th of
the Tenth Month 1758.

J. F R Y.

1813

Received of the Honble the East India Company
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